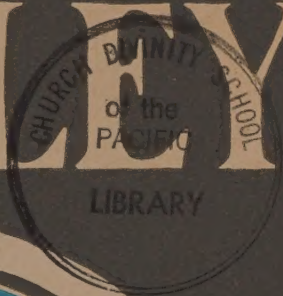


CUM · EIS · ET · IPSI · POPULUS · EIUS

COWLEY



A QUARTERLY REVIEW OF
THE AMERICAN CONGREGATION
OF THE SOCIETY OF
ST. JOHN THE EVANGELIST

ERUNT · ET · IPSE · DEUS · CUM · EIS · ERIT · FORUM · DEUS · Apoc · XI · 14

COWLEY

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OUR LADY OF GOOD VOYAGE
GLOUCESTER, MASSACHUSETTS

COWLEY

A QUARTERLY MAGAZINE OF SUBJECTS
MISSIONARY AND RELIGIOUS

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FATHER HUNTINGTON AND THE RELIGIOUS LIFE *

By FATHER A. APPLETON PACKARD, O.H.C.

EVERYWHERE today throughout this nation our citizens are celebrating Memorial Day. They come together to honor the heroes — known and unknown — of our various wars. But we have gathered at this historic homestead rather to pay our tribute to a truly great soldier of the Cross, a victor in spiritual warfare. Those of us who knew him "in the flesh" will always think of him as a strong fighter for God, for the Church, and for individual and social righteousness. Indeed, it is doubly appropriate that we make this pilgrimage on a day twice sacred, not only in the secular but in the ecclesiastical sphere. For this is a feast-day observed widely in Western Christendom, that of Saint Joan of Arc, warrior-maid of France. Her Breviary collect speaks of her "defence of faith and fatherland," and to me those words also sum up in trenchant phrase the whole life of James Otis Sargent Huntington. His was a long life, over fourscore years, and he devoted them without stint or limit to a deeply-dedicated propagation by tongue and pen of the fulness of "the faith once delivered to the saints" inherent in Anglicanism, and to an intense Americanism of which he was rightly proud. His faith in the growth of the Catholic Faith among us you can see by looking about you. His fatherland, too, lies all around us. Through past generations, reaching over nearly three centuries, on this land, and much of it in this venerable house nearby, his ancestors worked the soil and were leaders in this community. Porters, Phelps, Huntingtons culminated in a man who exemplified the best of America's cultural heritage. And now we come to the focal point of all for which he fought, everything for which he stood. "*Father Huntington and the Religious Life*" is our topic, and the latter must receive a few words of clarification and explanation, not simply for those outside Episcopalian borders, but for many within our fold to whom it is still either comparatively unknown, or misunderstood in reality and significance. To relate the principles and practices of this special type of Christian living to him who notably expressed and forwarded it is our primary task.

* Address delivered at the Pilgrimage in honor of Father Huntington to the Porter-Phelps-Huntington House, Inc., Hadley, Massachusetts, May 30, 1956.

Father Huntington and the Religious Life

"Religion," in and of itself, means that adoration, awe, reverence, and worship owed by men to their Creator. "Religious" are those men and women, commonly called monks and nuns, who have bound themselves to God by solemn promises or vows to live by the three "evangelical" or Gospel "counsels of perfection" in a community or spiritual family set apart for that permanent objective. These counsels of our Divine Lord are poverty, chastity, and obedience. To them, by steps which we do not have time to detail, young Huntington, son of the first Bishop of Central New York, Frederic Dan Huntington, who had been born here in this beautiful place, and yearly spent weeks of joy and refreshment in it, felt himself called. This was the heart of all his living. We must grasp something of its nature if we would understand him and what he represented before the Church and the world. In preparing this paper it seemed to me of first importance to discover some appropriate words of his own to quote to you, that together we may apprehend the basic concern of this commemoration. We in the Order he founded are exceedingly fortunate in the fact that he was a tremendous letter-writer, and that in addition he possessed a keen sense of history, and of the nature of the pioneer work in this field in which he engaged. He kept carefully his correspondence, letters to him, his addresses and meditations, and so did others among our early Fathers. Over the last decade ten thousand items have been gathered into our Archives. Hence it was merely a job of delving selectively amidst this treasure-trove. A retreat of ten days (retirement and silence for spiritual renewal observed annually among us since the earliest days of the Order of the Holy Cross) which he gave to his brethren in June and July, 1918, seems to me to summarize the whole matter in admirable fashion. He was always a man of "bigness": of body, mind, spirit; and the broad outreach of his interests — so utterly opposite to 'fanatically narrow cloistered medieval obscurantism' in the usual sentimental sense — is illustrated vividly in the notes of these earnest talks to his brothers and sons. Their sweeping range is typical of his largeness of outlook. Here are the topics: "The Religious and the Church," "Conscientiousness," "The Secular and the Religious," "The Religious and the World at Large," "The Religious and Youth," "The Religious and Politics," "The Religious and Science," "The Religious and Art," "The Religious and a New

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Year," "The Religious Leaving Home." Then, "Principles of the Religious Life Universalized," from which I quote.¹

" 'Walk so as ye have us for an ensample.' 'As ensamples to the flock.'

"The all-inclusive principle of the Religious Life is entire devotion to God. The Religious is a holocaust, to be wholly consumed upon the altar of love for God and man. There must be no holding back of any power of body, mind, or spirit. All must be surrendered, dedicated, consecrated to God. 'Here am I, send me.' The Religious has renounced all other aims and objects save God and His glory. His entire life is theocentric. He has no off times, no recess, no vacation from the life to which he is pledged. That is involved in all the three vows of his state. To spend any time, thought, strength, or affection on himself or on any creature *apart from God* is unfaithfulness to poverty, chastity, and obedience all in one and at the same time."

Then he goes on. "Now, nothing in essence, less than this is expected of every Christian. 'Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength.' Plainly, there is nothing left to be spent on self. 'And thy neighbor as thyself,' for love of the neighbor is included in love for God. We love them with the love which we give to God. But while this completeness of dedication to God is required of all Christians, yet not all can equally manifest that self-oblation. They may *mean* it as intensely as the most mortified contemplative or isolated hermit. But they are *called* — it (is) God's purpose for them — to live outwardly much as men live who acknowledge no claim of God upon them. Some have tried to meet this by forming small communities of Christian families, withdrawn from the world. But God has His plan for nations and for the world. Christians have no right to ignore the relations that unite them with others in those larger social entities. Most Christians, to fulfil their part in God's plan, must be 'in the world' although they are not to be 'of the world.' But Religious are to give an open demonstration of this completeness of self-devotion. They must 'set the pace' for their fellow-Christians that are in the world. They illustrate not only the spirit that should animate all Christian hearts, but they 'point the way' — the lines along which all should move in giving expression to that spirit.

¹ O.H.C. Archives. Dated June 21, 1918.

Father Huntington and the Religious Life

This is the meaning not only of the three Vows, but of the elaborate detail of the Religious State. The *Virtue* lies behind the *Vow* and gives it its value. But the *Vow*, in its turn, shows how the *Virtue* can manifest itself."

To such manifestation, showing forth, Father Huntington gave himself completely. He showed by word and deed throughout much of the United States, and abroad in England and Africa, the virtue or "strength" of Religion in all its heights and depths, by his adherence to those vows which strikingly bring it to perfection. Poverty: he gave up the comfortable circumstances which this dwelling and these acres indicate. Chastity: he fathered a supernatural family instead of the usual type of familial relationships so beautifully embodied in the home life of the Huntingtons. Obedience: he learned to submit his strong will-power and active personality to the life of constant devotion to God, and to the rules and regulations of the Community which he himself had so much to do with formulating and forwarding. After his graduation from Harvard in 1875 (and how proud he was of being an *Alumnus*!) he took an English tour in the summer of '76. He preserved the letters to his Mother vividly descriptive of his journey. The thoughts of special dedication to God were with him increasingly. Of the Sacred Ministry he thought from his earliest years. Yet as time passed, the glow and power and completeness of personal surrender to the Master's Person and Cause grew upon him. He and his companions visited the glorious rural remains of Fountains Abbey. After telling of the beauties of the surroundings and the remains of the other buildings of the great establishment, he writes²: "But I always come back to the great Church as the most beautiful thing there . . . We were loth to leave a place of which he could truly say with Celia, 'I like this place and willingly could waste my time in it'." He did — prodigally, generously, lovingly — a lifetime devoted to the Church in the form of its "strong right arm" of the Body of Christ as found in the life under vows which he pioneered and upheld for more than half a century of strenuous selfgiving. He "wasted" — some might say — his time in it; but it was a life "thrown away" that it might gain rewards here and hereafter a hundredfold; as Jesus had proclaimed of those who give up family, lands, possessions, to follow Him in the way of selfless service.

² O.H.C. Archives. August, 1876.

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Trained for Holy Orders in the Protestant Episcopal Church in the United States of America under the paternal eye of his episcopal father at the little St. Andrew's Divinity School in Syracuse, New York, he was assigned from 1876 to 1881 to the assistantship and then charge of Calvary Mission there — a happy name to one who embraced the Cross so boldly, bravely, abidingly. He could have been a widely successful parish priest and even a Bishop, in all likelihood, with his burning zeal for souls, his vast concern for the social outcast which he inherited from his distinguished parent, his magnificent preaching and speaking and writing abilities. "But none of these things moved" him. They were just parts of the picture. That picture only took complete and vital form and color in him as all the rest of it was subordinated to the centrality of a crucified life as a poor man of Christ, a chaste single manhood, a discipline of obedience to sternly loving laws of abnegation and consecration. However, his practical New England nature stood him in good stead. Long and arduous training and planning, not starry-eyed sentimentality, alone could bring the results for which he longed with unswerving patience and purpose. On March 15, 1896, he wrote to a woman correspondent from Holy Cross House, Westminster, Maryland,³ the second main house of the tiny Order: "Emotion without conviction would be very useless, but deep convictions liberate themselves in deep emotions that become abiding motives and issue in fruitful deeds." How utterly true this was of him as he persevered in his own call or vocation, and encouraged and fostered others to join him in a similar "venture for God" which held all the adventure-someness of the trail-blazer.

Then came elevation to the Holy Diaconate at the hands of his father at St. Paul's Church, Malden, Massachusetts, upon September 21, 1879. Less than a year later the same prelate advanced him to the Sacred Priesthood of the One, Holy, Catholic, and Apostolic Church, "in the City of Syracuse" as the certificate has it in Bishop Huntington's handwriting.⁴ The date is May 30, 1880 — 76 years ago today, and the immediate occasion for the choice of our gathering of Religious, clergy, and laity on this day. Supposedly the place was Calvary Church, where he now became Priest-in-charge.

Yet he was dissatisfied, filled with a Divine dissatisfaction with things as they were. His contacts in England, with other young

³ MSS. in O.H.C. Archives. ⁴ Originals in O.H.C. Archives.

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clergy, some of them like-minded; the growing Catholic movement in the American Church; the contemporary concern for improving the conditions of the poor; his knowledge of the Religious Life of both men and women; and the climaxing retreat at St. Clement's, Philadelphia, under Canon Knox-Little, crystallized his deep-rooted conviction of a special call. Vida Scudder says in her biography: "But the monastic ideal could not find fulfillment in solitude. The very intensity of James Huntington's social feeling led him to recognize that there was laid on him the task of shaping a brotherhood."⁵ Yet, *pace* Miss Scudder, the religious came *before* the social ideal, and the latter sprang from it. Material upon his life not available to her when she wrote, proves this beyond a doubt. Both elements were there, though the greater one of God-centeredness preceded and enveloped the neighborly humanitarianism so characteristic of this great leader in the cause of labor and of every stricken son and daughter of men.

The companions, Fathers Dod and Cameron, were found. Plans were drawn to aid the Sisters of the Community of Saint John the Baptist in the lower East side of New York City amid slum conditions beyond our imaginations today. Inspiration and guidance were forthcoming steadily from Father R. M. Benson, the holy Father Founder of the first revived Religious community for men within our glorious Anglican Communion since the Reformation, to whom and to his worldwide Society of Saint John the Evangelist — commonly called "The Cowley Fathers" from their central location in that part of Oxford, England — I would pay tribute today, on behalf of our Order and of the other Religious assembled here. Father Huntington envisioned a different type of community, along more strictly monastic lines, and without those definite ties to England which at that period characterized these Fathers. They had been located in Boston and Philadelphia and elsewhere for several years, and indeed were the only other men's Religious Order in the Episcopal Church in 1881 when Huntington's plans matured. So, in all likelihood, from that barren low-ceilinged "prophet's chamber" looking westward to meadows and willows, river and hills which we see yonder, he wrote to one under his spiritual charge on September 15, 1881.⁶ "My Father gave us his blessing on our work . . . We know little about the future. It must be years before an Order can really

⁵ "Father Huntington," p. 171. ⁶ Letter in O.H.C. Archives.

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be begun. We must be postulants and novices ourselves first. We only feel, that whatever failures, disappointments, distresses may await us, we have all received the summons and we *must* go on."

His father provided backing and support. The Bishop wrote from Syracuse to a friend (H.S.W.) on December 19, 1881.⁷ "James, dear boy, has gone on his way, as he believed for years God called him. With two young Priests of about his own age, filled with the same purpose, both of whom have spent some time at Cowley, he has taken an old, cheap house, in the lower part of New York, near the East river, in connection with a Mission partly German, started by the Sisters of St. John the Baptist."

Three years later, his fellow-Novices having left, he takes the final step. In the fraternal words of Father Williams, S.S.J.E. appearing in the weekly parochial paper of the Church of Saint Mary the Virgin, New York City, for Sunday, November 25, 1934, at that time under the care of that Society, a notable anniversary is recalled.⁸ "We extend our congratulations and best wishes on this fiftieth anniversary of its founding to the Order of the Holy Cross, and especially to its well-loved Founder Father Huntington, who, on November 25, 1884, was professed at the Saint John Baptist House on East 17th Street, New York, under life-long vows of poverty, chastity, and obedience as a Religious."

This event evoked a storm of excitement and protest in many parts of the Church, from laity up to Presiding Bishop. There were excited but uninformed cries of "Jesuitry," of "Popery," and so on. The Assistant Bishop of New York, that valiant Prince of the Church, Henry Codman Potter, who had received the vows, defended his action and the earnest young monk. He replied to the agitated strictures of Bishop Alfred Lee of Delaware, Presiding Bishop, in a temperately-reasoned letter,⁹ explaining the emergency needs of the poor and the stern measures both spiritual and temporal needed to alleviate their sufferings and set forth Christ's compassion to the least of His children. He says: "We do not want the help of a Brotherhood to retreat from the world, merely to coddle our selfish souls and call it sainthood, we want a rule and vows that shall bind us to a hard task under sanctions the most august and urgent."

⁷ Arria S. Huntington, "Memoirs and Letters of Frederic Dan Huntington," p. 337. ⁸ O.H.C. Archives. ⁹ George Hodges, "Henry Codman Potter," p. 184. December 15, 1884.

Father Huntington and the Religious Life

Evidently the Bishop never quite grasped the contemplative, prayer side of the Religious Life, from which all its corporal works of mercy spring. But his sympathetic support meant everything to young Huntington as he "travelled fast for he travelled alone" toward the foundation of a real community life. His father, also, sympathetically understanding as always (he had attended the Profession service) reminds his son on April 29, 1885: "When you took the vows you know you understood that there was to be not only a *Crux*, — but a *Via Crucis*, and that is apt to lead in unexpected directions."¹⁰ How well put — the Cross to which he clung, which he proclaimed up and down the land as well as amid the New York slums, the Cross to which he was dedicating his nascent Order; and the Way of the Cross, — long, narrow, hard, lonely.

The years passed. By 1892, with two others, Fathers Allen and Sargent, now professed, the hurly-burly of the metropolis was left behind and a house obtained in a small town, Westminster, Maryland. In 1904 the present Mother House was completed at West Park, Ulster County, New York, on the Hudson River opposite Hyde Park; and the central spiritual storehouses established. The next year St. Andrew's School for Boys with St. Michael's Monastery came into being at St. Andrews, next door to Sewanee, Tennessee. During the following year Kent School for Boys at Kent, Connecticut, under the famous headmaster Father Frederick Sill, O.H.C. was begun, and was retained until recent times under the guidance of the Order. In 1921 the Holy Cross Liberian Mission, Bolahun, Liberia, West Africa, was started. And in 1948 Mt. Calvary Monastery, Santa Barbara, California, our West coast outpost, was inaugurated. Being Superior for many terms, Father Huntington's hands were more than full with these foundations of his community. But he never spared himself, and to him the Order and the Church owe more than can readily be told. In wonderful works of education and missionary zeal, as well as the more hidden development of the spiritual life, his Order's members and the Church at large sat at his feet and drew inspiration from his manifold activities and instruction. Under God he was able to accomplish great things. In preaching, none were more eloquent and forceful; in writing, none were more adept, facile, and persuasive; in arousing and guiding souls both clerical and lay on an impressive scale; and in loving Christlike

¹⁰ Letter from Syracuse, in O.H.C. Archives.

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ministrations to "problem" men and women, boys and girls, he lived out his days. This many-sidedness has been recognized on all sides, not just by "his" side. For instance, James Sheerin in his life of Bishop Potter,¹¹ in the course of a chapter entitled "*Manners and Monks*" remarks that: "Quiet Days and Retreats in America are (1933) nearly all under control of Cowley and Holy Cross Fathers, or priests holding kindred views of church doctrine and ritual. Broad churchmen are making feeble efforts to rival them in this exclusive field where Anglo-Catholics have succeeded most." I simply cite this as a sample of the pioneer work of emphasizing "quietness and peace among men" which Father Huntington and those under his aegis have accomplished for the good and growth of souls.

Moreover, since we commemorate as a focal event, the Priesthood of Father Huntington, do not forget that the priestly offering of sacrifice, both at the altar in the Holy Eucharist; in choir at the Divine Office of prayer and praise seven times a day; in daily intercessions, meditations, Bible and spiritual reading, recollectedness and silences — all these "deep things of the Spirit" — lay at the very core of his being both as Priest and Religious. They are at the heart of the life of every Religious, male or female, throughout the ages of the Church's long life, today, and tomorrow. No matter how imperfectly individuals committed to them may live up to this priestly ideal of self-oblation, in union with the One Sacrifice on Golgotha, (and those of us vowed to that kind of life know only too well through day-by-day self-examination and frequent confession of sins, how far we fall short of such Godgiven calls to communion with Him), nonetheless I venture to assert that few of our Religious in "this Church" have not been affected and influenced either directly or indirectly in aid and advice by him whom we honor today. Our Orders, and groups of specially dedicated persons, are spread throughout America and abroad. Nearly a dozen of them are represented here. Call the roster, approximately according to the dates of foundation. Eleven are for men: The Society of Saint John the Evangelist, The Order of the Holy Cross, The Order of Saint Francis, The Brotherhood of Saint Baranabas, The Order of Saint Benedict, The Order of Saint Augustine, The Brothers of Saint Joseph, The Brothers of Saint Paul, The Society of the Catholic Commonwealth, The Congregation of the Companions of the Holy Saviour, and the

¹¹ Op. cit., p. 83.

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Oratory of the Good Shepherd. Fourteen are for women: The Society of Saint Margaret, The Community of Saint John the Baptist, The All Saints Sisters of the Poor, The Community of Saint Mary, The Sisters of the Holy Nativity, The Community of the Transfiguration, The Community of the Sisters of Saint John the Evangelist, The Community of Saint Saviour, The Order of Saint Anne, The Poor Clares of Reparation and Adoration, The Community of the Way of the Cross, The Teachers of the Children of God, The Order of Saint Helena, and the Community of the Holy Spirit. Ask them, and they will join his sons of Holy Cross and daughters of Saint Helena, group after group of step- and adopted sons and daughters, to "rise up and call" him "blessed."

Yet we dare not stop here. Is this commemorative day simply concerned with the past? A rich past, surely! But it would result only in sentimental thanksgiving if we were to leave it at that. Every single one of our Orders would call out to you, and through you to others who may hear or read these words: "Father Huntington and the Religious Life" need disciples, need members, need people, need — could it be? — YOU." All our communities without exception are in serious need of many more to live the life "in Christ" and to the deeds "for Christ" which he, as Priest and Religious lived to the hilt for long years of utterly selfless service to God and man. If those of you who are free to do so, would think, and question, and challenge yourself as to the possibility of such a Godgiven vocation, this day will not be in vain. We need Bishops, Priests, laymen who will speak up and speak out, who will call to our younger men and women everywhere. I would cite the Bishop of Rhode Island, Dr. John S. Higgins, who but a few days ago sounded a note which his brother-bishops and clergy would do well to emulate.¹² "In his Diocesan Convention address he called for an increase in teachers and teacher training, in the recruiting of young men and women for posts as Christian education directors and for vocations to the religious life, and in the recruiting of young men for the priesthood . . . In calling for an increase in religious vocations (says the newspaper account) he said there are ten times as many positions available as can be filled by the twenty-five women workers in Christian education graduated annually from professional schools. Young college women should be asked to consider this field . . . He said

¹² "Providence Evening Bulletin," May 15, 1956.

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the diocese (note this!) should not continue to accept the parish work of the Sisters of the Holy Nativity without giving it or some other religious order, young women in return, and that all clergy, wardens, and vestrymen should consider it their duty to recruit the best young men in their parishes for the priesthood." The need is overwhelming. All our orders are beset by demands from every side for works of every kind which they are most equipped to perform. Not only so. More, many more intercessors, pray-ers, offerers of themselves in retirement, in solitude, in devotion — for the "good works" spring from out the interiorly hidden life, as Father Huntington would be the first to admit and stress — these are needed. It constitutes a seriously unbalanced, unhealthy condition when our Church's activities outweigh so greatly her spiritual, prayer side: of contemplation, of self-offering in sanctified lives, whether they are also active in external works or not. Think upon these things, I beg of you. And pray God that He may help us each and every one to face such basic, fundamental needs of His Church at this hour.

The present as well as the past are still not enough. What of days to come? What of the future? Last month the Rector of our greatest Parish, Old Trinity, New York City, spoke out through the pages of a Church magazine.¹³ His words should be heeded by all of us, for the cause of Christ and His Church dare not be left behind in the race for our nation's future. Notice what he stresses. "The boom has just begun in American religion, but by the time it gets well started it will bring a rush of problems that the Church will have to face . . . If (rebellion against boredom and frustration in the face of unexampled material comforts, progress, and wealth) take a dynamic religious direction, it could remake the world on a Christian pattern. If it is religious, but prefers withdrawal from the world, monasticism will again appear attractive . . . Retreat houses will be widely needed. The monastic movement may become so appealing that its development will be on a scale which America has never before witnessed." Is this to be solely a cry of wishful thinking? Of pious mirage? Or does it rather mirror the hope and expectation which in his day undergirded, upheld, dynamized the life and labors of James Otis Sargent Huntington?

¹³ The Rev. John Heuss, D.D. "The Living Church," April 29, 1956, pp. 7-8.

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Our Orders need money, interest, knowledge, prayers — yes, each and all of these. Our Orders need infinitely more, though, the fulfillment of the Pauline demand (2 Corinthians 12:14) "for I seek not *yours* but YOU." YOU are to decide whether Father Huntington's life is to be expanded as a challenge to the youth of *this* generation, that tomorrow they may carry on the torch he lighted: the flame of the love of God. Priest, Religious, Saint, both in withdrawal and outgoingness, the mixed life of prayer and service was his. We within it make this heartfelt plea that many will join our ranks, in order that his influence may spread, and the prayers he offered (and offers) be fulfilled in surrender and entire self-giving to GOD.

"MORE MOTHER THAN QUEEN"

By RUTH M. GORDON

"IT seems to me," wrote Sister Elizabeth of the Trinity in one of her beautiful and luminous letters, "that she" — Our Lady) — "is more easy to imitate than any other saint; it brings me peace whenever I look at her."

Looking at Our Lady, in loving gaze, is like looking through a flawless and shining crystal, for she is so transparent, so simple, so clear, that through her we look to Him Who is the Light of the world.

It is pathetic that some Christians have the astonishing idea that by ignoring, or minimizing and underestimating Our Lady they are paying greater honor to her Divine Son. It would be ridiculous if it were not so sad. How could anyone please a normal human being, raise oneself in his estimation, become his close and intimate friend, by being discourteous to his mother! And how much the more those of us who long to become the friends of Christ should think about this, and love and honor His holy Mother!

Moreover, in the last great hours on Calvary Our Lord gave to His disciples His most precious earthly possession when He said to Saint John from the Cross, "Behold thy mother!" "And from that hour," the Gospel assures us, "that disciple took her unto his own home." In giving us His Mother to be our Mother also, Our Lord expects us to treat her with the same loving reverence that our patron Saint John had for her, and to take her into our homes that she may bless them with her presence. To be rude to our Mother, to treat lightly or carelessly Our Lord's bequest to us from the Cross, is not to endear ourselves to Him.

* * * * *

The coming months give us three different festivals of Our Lady, on which we can think especially of her and focus our attention on varying aspects of her life. We look at her, as Sister Elizabeth of the Trinity suggests, not just to admire a beautiful statue or painting, but in order to try to imitate the qualities we find in Mary which made her so pleasing to God.

On July the 2nd, we celebrate the lovely feast of the Visitation, when we think of Our Lady's hastening on her charitable visit to her cousin Elizabeth. How quickly she arose "and went into the hill

"More Mother Than Queen"

country with haste"! After the great message of the Angel to her, one might think that she had more than ample excuse to stay at home quietly in Nazareth, to prepare and ponder on "the great and mighty wonder" that was to be accomplished. But not so Our Lady! With that graciousness and simplicity which mark her every act, she left immediately on her charitable mission, bearing within her the Divine Lord. What self forgetfulness, what loving generosity she shows!

How hard it is for us in our goings and comings to bestir ourselves to little acts of charity — even to the writing of a note, the making of a telephone call, the remembrance of a birthday or some other anniversary. How loath we are to trouble ourselves about the countless little thoughtful acts — so inconsequential in themselves, to be sure, yet which can mean so much to others. And how engrossed and enmeshed we are with all our own problems and plans, our aches and pains, our feelings and emotions!

And as Mary on her Visitation bore Jesus the Divine Son of God within her, so, spiritually, every Christian should take with him the Presence of Christ within his soul, on his journeyings. Perhaps if we were to remember this, and to recollect ourselves for a minute before we start off, our calls to the sick or the sorrowful, or even just our visits with friends would be more fruitful and would give more real joy. We do not necessarily have to talk piously or edifyingly, or to try to "uplift" people. But we can be pious in the true sense of filial devotion to God; we can be edifying by trying to keep ourselves lovingly united to the Divine Guest of our souls that He may direct us.

* * * * *

In September, on the 8th, comes the feast of Our Lady's Nativity — in other words, her Birthday. In Italy they have charming little statues of "Maria Bambina" to remind one of the little girl Mary, something like the "Bambinos" of the Holy Infant that we all know and love.

How lovely it is for us to remember our Mother's Birthday! Just as the children in a family love to celebrate their Mother's birthday, to prepare little gifts or surprises for her, so we, in simplicity, can offer her some small tokens of our love — a flower, a lighted candle, a few small sacrifices. It isn't the size or the material value of a present that delights the heart of any Mother of a family, but the love and the thoughtfulness that it expresses; and so it is with Mary, the Mother of all Christians.

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This feast day happens to come just at the time when children everywhere are going back to school, or perhaps, in the case of the littlest beginners, are just starting out on the long road of education.

How lovingly Our Mother must watch over all these little ones, stumbling along with their first problems, or over the young people, the college students penetrating into deeper realms of knowledge — she who is the Seat of Wisdom! So here again, as always, she gives us a key and example, she shows us the real meaning of wisdom as she did of graciousness and charitable self-forgetfulness. For wisdom is no more accumulation of facts, not just scientific acumen, or facile answers. Her wisdom was Divine Wisdom: it came through prayer, through contemplation and union with Him who is the Wisdom, the Logos, the Word of God Incarnate: Who is the Way, the Truth and the Life.

How many go astray on the path of knowledge because they become distracted, and their gaze wanders so far from Jesus, Divine Wisdom made manifest to us, and sink into materialism, worldliness, and selfishness! How many confused and immature young people "lose their religion" just because they are carried away by the verbal pyrotechnics of some brilliant but shallow teacher! Let us ask Our Lady who "kept all these things and pondered them in her heart" through faith, when she could not see clearly, to watch over all these her children, that their minds may be illumined by the light of the Holy Spirit that they may not be confounded by the darkness of worldly wisdom and materialism.

* * * * *

Between the Visitation, the feast which emphasizes Our Lady's gracious charitableness and self-forgetfulness, and the feast of the Nativity of her who is the Seat of Wisdom, comes, on August 15th, the beautiful feast of the Assumption, when we celebrate Our Lady's going Home to Heaven. This festival is especially dear to us here, as it is the patronal feast of the Monastery which is dedicated to Our Lady and Saint John.

From the humble and hidden life, the quiet days of simple home tasks like those of any other Jewish woman of her time, from the anguish and suffering of the hours on Calvary, the mystery of the great Forty Days, the prayer and watching with the disciples in the nurture of the Church at its beginning, Our Lady goes Home to be reunited with her Divine Son forever:

"More Mother Than Queen"

"Sorrow vanquished, labor ended
Jordan past."

There is a similar quality about the Feast of the Assumption to that of All Saints Day — the nearness of Heaven, of its golden light and glory. Yet instinctively we feel its joy is utterly different from the happiness of Our Lady's Nativity: it is a joy, a glory, which comes only after the tears and anguish of Calvary and all the weary waiting and longing for the heavenly reunion have been faithfully endured.

Now, indeed, Mary could hear those words of her Divine Son, "Come ye blessed of my Father, inherit the Kingdom prepared for you from the foundation of the world." Yet Our Lady is no goddess, no stranger being apart from us. She remains always our Mother, in the Family of the Church.

Those of us who saw the film of the Coronation of Queen Elizabeth, will remember how touching it was, in the midst of that solemn and impressive Ceremony, when the Queen happened to glance up at the royal box where her family were, in Westminster Abbey. In the midst of all the honor and the glory being bestowed upon her, she did not forget them. The little Prince, fidgeting and rather bored, was unaware, uncomprehending of the significance of that great day and all that was taking place. But that did not matter to his Mother: her love reached out to him through it all.

So Mary, "Queen of Angels, Queen of patriarchs, Queen of prophets, Queen of apostles, Queen of martyrs, Queen of confessors, Queen of virgins, Queen of all saints," — is still our Mother, in the Family of her Son Who has redeemed us, and her love encompasses us all, despite our lack of comprehension, our carelessness, our childishness. She is, indeed, "more Mother than Queen."

As one of our own Fathers has written, "'And there appeared a great wonder in Heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars.' (Revelation 12:1) Indeed wonderful! But not so wonderful as the woman clothed with love and humility, bending over the Child in the manger of Bethlehem and standing beneath the Son on Calvary, and as the woman we see carefully taking her humble place among Christians to encourage them and to give them an example of how to serve God. Let us ask her to show us Jesus and the way to Heaven."¹

¹ *Ancilla Domini* by R. T. McDonald, S.S.J.E., p. 20.

A HISTORY OF THE AMERICAN CONGREGATION OF THE SOCIETY OF SAINT JOHN THE EVANGELIST

By FATHER SMITH, S.S.J.E.

(Continued)

VII. THE CALL TO SAINT CLEMENT'S

Difficulties, far weightier than the loss of a valuable piece of property now lay ahead. In Lent of 1874 Father Grafton and Father Luke Rivington, one of the English Fathers (professed in July of that year), conducted a memorable mission in Saint Clement's Church, Philadelphia. This led ultimately to a request that the Society of Saint John the Evangelist assume charge of the parish under the direction of Father Prescott. In the minutes of the vestry meeting convened on October 5th, 1875, the following resolution appears:

"Resolved, that a Committee of three be appointed to wait upon the Rev. Fr. Oliver Prescott, S.S.J.E., and ascertain his views respecting the taking charge of St. Clement's Church and Parish by the Evangelist Fathers."

The Father Superior in England (Father Benson) assented to this proposal and on Septuagesima Sunday, February 12th, 1876 Father Prescott assumed the rectorship of St. Clement's. Associated with him at the start were three priest novices from England — Basil William Maturin, George Edmund Sheppard, and Charles Neale Field. These are great names, and to the list must be added the names of Father Benson, Father Convers, Father Longridge, and others who participated in the life of the parish during the fifteen years that the Society administered St. Clement's. Father Franklin Joiner, for many years rector of St. Clement's, writes,

"This period has usually been looked upon as the 'golden age' of the Parish, and many people still date events from the 'days of the Fathers.'"

But before the year 1876 was out, the trouble to which we referred broke out. Like Manton Eastburn and John Williams, William Beacon Stevens, the Bishop of Pennsylvania, proved to be very much opposed to the Society of Saint John the Evangelist. A letter from the Bishop to Father Maturin, dated October 18th, 1876, reads:—

"After long and prayerful consideration of the subject, I deem it a duty, which I owe to myself and to my Diocese, to revoke the verbal and temporary permission to officiate in this Diocese, which I gave you

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through the Rev. Mr. Prescott a few months ago, and to request you to discontinue all clerical ministrations within the Diocese of Pennsylvania, as I do not consent to your officiating in this ecclesiastical jurisdiction."

Some older members of St. Clement's believe that this sudden inhibition resulted from the newspaper reports of a sermon Father Maturin preached on the Real Presence. In a further letter, dated October 19th, 1876, Bishop Stevens returned Father Maturin's certificate from the Bishop of Oxford (Mackarness). Fortunately the Society's good friend Horatio Potter, the Bishop of New York, was willing to receive Father Maturin's credentials and he thereby became canonically connected with the Diocese of New York.

On the same day that Bishop Stevens inhibited Father Maturin he felt it his duty to censure Father Prescott. His complaint was that he had learned that in "daily celebrations of the Lord's Supper" Father Prescott did not use in its entirety the form prescribed by the Book of Common Prayer but omitted certain elements and added others. Father Prescott turned this communication over to the members of the vestry of St. Clement's, who wrote a letter of protest to the Bishop on November 7th in which they concluded:—

"It will be our duty, as it will be our endeavor, under all circumstances, to maintain the ecclesiastical and legal rights of this Parish."

This tiff about ceremonial marked the beginning of what was to develop into a serious controversy during the Diocesan Convention of 1879.

VIII. A VISITATION FROM FATHER BENSON

Five days after the vestry's reply to Bishop Stevens, Father Benson arrived at St. Clement's. It must have pained him much to learn of these unpleasant developments. More than this he now faced the sad task of seeing a beloved novice laid to rest. The Society of Saint John the Evangelist, almost ten years after its inception, had experienced its first loss through death. Freeborn Coggeshall, the American priest postulant who had voyaged to England in 1874 was even then suffering from asthma. Other illnesses afflicted him in England, and he passed away on October the 6th, 1876, at Cowley. It was hoped to place his earthly remains in the parish cemetery there, but friends in Rhode Island asked that the body be returned to America. This request was granted, and the remains were shipped aboard the

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"Egypt" which reached New York just ahead of Father Benson's ship. On Wednesday, November 15th, Father Benson, with five other members of the Society, attended Father Coggeshall's funeral in Providence. Father Benson wrote, after the funeral:—

"Much as one regretted not having him laid, as once was hoped, in the new burial ground at Cowley, yet after one saw the interest which his return awakened at Providence, one could not regret the voyage. His life was a short one, but his work will live for ever."

Father Benson, in addition to viewing the newly-undertaken work of the Society in Philadelphia, doubtless spent some time with his spiritual sons in Boston. In December of 1876 he made a proposition to the Corporation of the Parish of the Advent, Boston, regarding the purchase of the church building on Bowdoin Street. This offer was probably made because of the fact that the year previously the Parish had purchased a new building site on Brimmer Street. After some deliberation Father Benson's proposal was accepted in March, 1877, on condition, however, that,

"as long as the parish may have for its rector a member of the Society of St. John the Evangelist, the church on Brimmer Street shall be made the headquarters of the work of the Society in Boston, and the church on Bowdoin Street shall be carried on as a mission chapel, subject to the control of the said rector, but independent of said parish."

In the book, *A Sketch of the History of the Parish of the Advent*, we read,

"The price fixed for the property on Bowdoin Street was about \$27,000, which was raised by a contribution of £2,000 sent by Father Benson from England, and the remainder by Father Grafton and several members of the parish."

In addition to their parochial duties at the Church of the Advent and St. Clement's, the Fathers continued to carry on the work of conducting missions and retreats. Father Hall and Father Maturin preached a mission in the House of Prayer, Newark in May of 1877, and in the Church of the Ascension, Chicago, the following month.

In July, Father Hall and Father Maturin returned to Cowley for the annual summer retreat and to take their life vows, along with Father Edward Benedict, who had gone to England with Father Coggeshall and Father Torbert. Father Torbert had left the novitiate before the time for his profession, feeling that he could not take vows from which the American Church provided no dispensation. On his return to the States he ministered for seven years to the Sisters of Saint Mary at Peekskill, and then assisted the Fathers in

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Boston. Father Benedict was unable to persevere in his vocation. Broken in health, he withdrew after his profession, and was ultimately released from the Society.

A month after his profession at Cowley, Father Hall returned to the Church of the Advent, Boston. Since the end of 1875, when Father Grafton went abroad for a prolonged stay, Father Hall had been in charge of the parish, and had also ministered to the spiritual needs of the Sisters of Saint Margaret. Father Grafton finally returned to Boston in November of 1877.

In January, 1878, a new face appeared in the sanctuary of the Advent — the face of one who is still affectionately remembered by some — that of Edward William Osborne. Father Osborne was born in Calcutta on January 5th, 1845, the son of a Church Missionary Society missionary in India. He had been ordered a deacon in 1869 and advanced to the priesthood the following year. After serving two curacies in country places in England he entered the Society, becoming a postulant on January 25th, 1876, and a novice the following August. As Freeborn Coggeshall lay dying at Cowley, Father Osborne stood at his bedside and recited the commendatory prayer for his soul. The work which Father Coggeshall might have undertaken fell to Father Osborne and he was soon sent to America to begin a remarkable ministry, one which was to lead at length to his consecration as Bishop of Springfield, Illinois.

IX. TRIBULATION IN PHILADELPHIA

Meanwhile, Bishop Stevens and Father Prescott continued to differ in Philadelphia. On January 27th, 1877 the Bishop wrote to the rector requesting the abandonment of certain customs at St. Clement's, including the omission of the "Longer Exhortation" and the use of acolytes. Father Prescott requested that the Bishop make an official canonical visitation of St. Clement's, feeling that when the Bishop observed the great work the Fathers were performing his attitude might change. The Bishop visited the parish on February 17th, but he remained adamant, still insisting that the practices he had condemned in his earlier letter be discontinued. Now the vestry entered the dispute announcing,

"We declare and announce as our solemn conviction that the rector should not accede to the demand made upon him in such letters."

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Father Prescott expressed his willingness to make some compromises, but the Bishop insisted upon having all his requests carried out, and declared that further correspondence was unnecessary.

Beside Bishop Stevens, the Society found a further clerical opponent in the Dean of the Philadelphia Divinity School, the Reverend Dr. Daniel R. Goodwin, who proved tireless in his efforts to heap ignominy upon St. Clement's and its rector. At the Diocesan Convention which convened on May 9th, 1878, Dr. Goodwin opened a discussion on the subject of St. Clement's Church. After much talk, a resolution was passed providing for the appointment of an investigating committee which should "ascertain the facts" about the usages and modes of worship at St. Clement's, and recommend some action to the next Convention.

The committee of investigation reported to the Diocesan Convention, meeting in the Church of the Epiphany, Philadelphia, from May 6th to May 9th, 1879, the "abominations" being perpetrated at St. Clement's. The committee then recommended:

- (1) That the Convention condemn the "practices and usages . . . ascertained to be followed in St. Clement's Church";
- (2) That a diocesan canon be written by which a parish maintaining or permitting "usages or practices not in conformity with the doctrines, discipline, and worship of the Protestant Episcopal Church" might be deprived of its representation in the Convention"; and
- (3) That the report "be referred to the Bishop and the Standing Committee to take such action thereon, under existing legislation, as they think requisite and proper."

These recommendations provoked a torrent of acrimonious debate. Many delegates who had no sympathy with St. Clement's felt that the question under discussion involved an important point of constitutional rights, and that the proposed canon was fraught with danger. There were occasional outbursts of laughter and applause from the church galleries so disturbing to the delegates that the Bishop threatened to clear out the spectators. At one point in the discussion, Father Prescott arose to assert that when the Convention got through it would leave him and the services at St. Clement's just where it found them; that those services would not be changed except by and under and in accordance with the laws and constitution of the Protes-

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tant Episcopal Church in the United States. Later, in desperation, Father Prescott again took the floor to announce,

"My word has been so often flung back in my teeth that my voice will no longer be heard in the convention."

All of the recommendations of the committee were finally adopted. The new diocesan canon forbade any "ritual" not sanctioned by the Bishop, and also the use of the Sacrament of Penance, unless the practice could be proved to have been the usage of the parish for the preceding twenty years. Father Joiner in his articles on St. Clement's explains,

"This canon apparently was never enforced and was removed some years later by an overwhelmingly large vote of the Convention."

The month following the famous Convention of 1879, Bishop Stevens requested that proceedings be inaugurated against the Rector of St. Clement's under Title I, Canon 22, "*Of the Use of the Book of Common Prayer*" of the Canons of the Episcopal Church. This was the notorious "Ritual Canon" passed by the General Convention of 1874, and which no longer appears among the Canons of the Church, having later been repealed. Hearings by the Bishop and Standing Committee began on January 20th, 1880. In February, Father Benson made a hurried trip to Philadelphia from England, apparently to appraise the situation at first hand. As a result of the hearings, Father Prescott was found guilty of bowing to the altar, the use of candles, the wearing of vestments, the elevation of the Blessed Sacrament, celebrating without communicating the congregation, and the omission of the "Longer Exhortation". According to the stipulation of the Canon, Father Prescott was admonished by the Bishop to discontinue such practices. Father Prescott's protest against the decision resulted in the threat of a trial for deposition, so that on May 5th, Father Prescott, Father Maturin, and the Reverend Duncan Convers, who was now on the staff of St. Clement's, resigned.

The vestry requested that the Fathers withdraw their resignations and put the questioned ceremonial in abeyance. This was done, and beginning with the Sunday in the Octave of the Ascension, May 9th, 1880, bowing, genuflections, and the use of altar lights were omitted, the "Longer Exhortation" was invariably used, and Mass vestments were replaced by a surplice and black stole. These ceremonial arrangements continued in effect for a full year and a half.

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Surely these controversies, widely publicized in the secular and religious press in America, must have caused grave concern to the Father Superior at Cowley. Twice in 1880 Father Benson made the long journey to the United States, both at the beginning and the end of the year, to endeavor to iron out the difficulties. He attempted loyally to support his spiritual son, Oliver Prescott, and yet we know he did not always agree with him and his policies. He wrote, concerning the situation at St. Clement's,

"Some things . . . would have been different if I had had control of the parochial management. I certainly should have urged more hearty acceptance of episcopal authority."

When the situation had become well nigh intolerable, Father Benson made it clear that either Father Prescott would have to resign as Rector of St. Clement's, or the Society of St. John the Evangelist would withdraw from the parish. Father Prescott felt so strongly that it was his duty to remain as Rector of St. Clement's that he went so far as to request his arch-enemy, Bishop Stevens, to intervene on his behalf. The people of the parish were highly incensed over this appeal to the Diocesan; having no desire whatsoever to terminate their relationship with the Society. Accordingly, the wardens and vestrymen of St. Clement's requested that Father Prescott tender his resignation as Rector, which he reluctantly did in November of 1881.

Basil William Maturin, S.S.J.E., now became the Rector of St. Clement's Church. Bishop Stevens, it will be recalled, had inhibited Father Maturin in October of 1876, but the inhibition was withdrawn six months later, perhaps in consequence of vigorous protests which the Diocesan received from Bishops of the Church of England; including, some assert, the Archbishop of Canterbury (Archibald Campbell Tait). Father Maturin restored the old, accustomed ceremonial, and introduced the use of incense. Of this new period at the Church, Father Joiner writes,

"It was during Father Maturin's rectorship that St. Clement's achieved its greatest glory and reputation. Father Maturin was one of the mighty preachers of the Church. Crowds came to hear him and it is said that police were required every Sunday to handle the crowds and keep them in order. What the newspapers of the day called 'a mass of seething humanity' crowded the corridors and aisles of the church. People tell how week after week they have seen the window sills, the choir, and the pulpit steps jammed with the overflowing congregations."

Such a description suggests that charity, rather than uncharitableness, once more permeated the City of Brotherly Love.

(To be continued)

COMMUNITY CHRONICLE

ON May 29th and 30th members of the Community joined with other Religious, secular clergy, and lay people in a "Walking Memorial" to Father James Otis Sargent Huntington, Founder of the Order of the Holy Cross, held in Amherst and Hadley, Massachusetts. The Commemoration formally opened with the singing of Solemn Vespers in Grace Church, Amherst. Following this service all assembled in the parish house of Grace Church to be formally welcomed by the Bishop of the Diocese, the Right Reverend William Appleton Lawrence, and to hear papers on the subjects, "Father Huntington and the Secular Life" and "Father Huntington and the Social Imperative". The evening concluded with the showing of slides depicting Religious Communities of the Church in the United States.

On Wednesday morning, the pilgrims gathered once again at Grace Church, and set forth from Amherst in procession under a lowering sky. At the half-way mark of the four-mile walk rain began to fall, dampening the clothing but not the spirits of the pilgrims who, on arriving at the Porter-Phelps-Huntington House in Hadley, united in the offering of the Holy Eucharist on the unique rear porch of the two hundred year old mansion. After breakfast Dr James Lincoln Huntington, nephew of Father Huntington, gave an address on the history of the house and conducted tours through it. The morning concluded with an address on the subject "Father Huntington and the Religious Life" and intercessions. This address, given by Father Packard, O.H.C., forms the leading article of this issue of COWLEY.

Since Father Benson was a close friend and helpful counselor of Father Huntington during the formative years of the Order of the Holy Cross, it seemed especially fitting that members of our Society should join with the Holy Cross Fathers in paying honor to the memory of their saintly Founder.

* * *

A cherished dream of our beloved Father Humphreys came true on Ember Saturday, May 26, with the Consecration of Saint Peter's Church, Ellicott City, Maryland. Saint Peter's was his last pastoral charge; without his devotion and enthusiasm the parish could not have survived. The existence of the glorious little Church is a memorial to his pastoral zeal.

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Bishop Powell of Maryland officiated at the Consecration and pontificated at the Solemn Mass. Assisting Bishop Powell as Chaplains of the Consecration were the Reverend E. Lawrence Lacher, Vicar of the Chapel of Saint Mary the Virgin, Baltimore; and the Reverend Donald Garfield of the Church of the Ascension and Saint Agnes, Washington. The Reverend Hunter Wyatt-Brown, Rector of Saint Timothy's Church, Catonsville, was Chaplain of the Staff.

Father Maddux, as parish priest, presented the Church to the Bishop for Consecration. The Reverend Richard Kunkel, Rector of Saint Andrew's Church, Baltimore, and the Reverend Guy Kagey, Vicar of Saint Katherine's Chapel, Baltimore, assisted at the hallowing of the outer walls. The Reverend Thomas Leas Barranger, Deacon on the staff of the Church of Saint Michael and All Angels, Baltimore, was Deacon of the Door. The Sentence of Consecration was read by the Reverend F. Alan Parsons, Rector of Saint John's Church, Howard County.

The Solemn Mass which completed the Consecration was sung by the Father Superior, assisted by Father Lacher as Deacon, and Father Garfield as Subdeacon. Father Maddux was Master of Ceremonies. Mr. August Peters of the University of Maryland was Crucifer; Mr. Theodore Lehmann of Ellicott City was Thurifer; Mr. Aaron Paxson of the faculty of the University of California, and Mr. Timothy Witte of Woodstock, Maryland, were Acolytes.

Those who knew and loved Father Humphreys will recall that he took over the parish at a most difficult time in its long history. The new Church, built in 1940, had been closed for a time; there was also a very heavy debt. Father Humphreys reopened the Church, encouraged the people, and arranged for the gradual amortization of the debt.

Not so well known are some other ties between Saint Peter's and the Society. One of the first Cowley Fathers, Father Grafton (later the Bishop of Fond du Lac) was ordained Deacon in old Saint Peter's. Father Prescott, another of our first Fathers, was Rector of the church for a time before he came to the Society.

In the nineteen-thirties Father Banner and Father Pedersen (then Brother Alfred) conducted a Mission at Old Saint Peter's. Father Humphreys was succeeded as Priest of Saint Peter's by Father Arthur Cooper, subsequently professed in the English Congregation. Father Everett and Father Hanlon supplied at Saint Peter's for short

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periods before Father Maddux became Priest in Charge in 1951. Saint Peter's has three memorials to departed members of our Society. Saint Gregory's Guild presented a lovely plaque of Saint John the Evangelist in memory of Father Humphreys, and there is a set of oil stocks in memory of Father Hanlon. There are handsome kneeling benches, given in memory of Father Hoffman by members of the "Greater Congregation."

* * *

Tuesday, May 29th, was the second anniversary of the death by drowning in the Lake of Bays, Ontario, Canada, of Father Richard Morley, Superior of the Canadian Congregation, and Father Herbert Francis Hanlon, of our own American Congregation. A number of friends of Father Hanlon have sent in contributions in order to provide for a suitable memorial to him. It was decided that this should take the form of a shrine of St. Francis of Assisi to be placed above the bird-bath on the terrace of the little garden leading to St. Francis' House, the Guest-House of the Monastery at Cambridge. The figure of the Saint, which harmonizes well with its surroundings, was blessed and dedicated at a special service, at which the Father Superior officiated, at five o'clock on the afternoon of Sunday, June third. In spite of a very rainy afternoon, a goodly number of friends of Father Hanlon were able to be with us for the occasion; and the rain stopped long enough for the blessing to take place in comparative dryness. It was an especial pleasure that Father Hanlon's father was able to be present, along with other members of his family.

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Some years ago, Miss Georgianna Emery, of West Newbury, Massachusetts, bequeathed to the Society, the Emery Farm and Homestead, which had been in the possession of the Emery family for some two-hundred years. The Farm is located at the junction of the Merrimac and Artichoke Rivers in most beautiful countryside. A good many repairs and improvements had to be made on the old Homestead, in order to make it usable; but these have finally been completed, so that the members of the Society were able to make their Annual Retreat this year at West Newbury. The Retreat was held from June fourth to sixteenth inclusive, the Father Superior being the Conductor. The time in the quiet country offered a real opportunity for the silence and rest that are so requisite for a good

(a)

SHRINE OF SAINT FRANCIS
(FATHER HANLON MEMORIAL)
CAMBRIDGE



(b)

MAAG CHAPEL AT TAIPEI,
FORMOSA, EASTER, 1956,
SERVED BY FATHER MORSE

(a)



(b)

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Retreat, undisturbed by doorbells and telephones. It is hoped that not only can the Farm be used in the future for Retreats and a place of rest for members of the Society; but that other similar uses may be found for this beautiful country place.

* * *

On Monday morning, —June eighteenth, at St. James Cathedral, Chicago, Illinois, Brother Benedict (William Wallace Rowell, III), was ordered Deacon in the Church of God, by the Right Reverend Charles Street, Suffragan Bishop of Chicago. The Brother was presented for ordination by the Rev. Peter Powell, priest-associate of our Society. Brother Rowell, as he will now be called, has returned to the Monastery in Cambridge, and will spend the period of his Diaconate there.

* * *

Father Williams conducted a Retreat for the All Saints' Sisters at their Convent at Catonsville, Maryland, from April 13th to 18th, followed by another Retreat for their Associates from April 20th to 22nd. On May 13th, he preached at the Church of the Atonement, Chicago; and on the evening of May 16th, he preached on the subject of the Religious Life at a special service held under the auspices of the Catholic Club of Chicago at St. Luke's Church, Evanston, Illinois. On Whitsunday, May 20th, he was the Celebrant at the Sung Eucharist at Grace Church, Utica, New York,—the church in which he was baptized and confirmed,—and the same afternoon he was the preacher at the special service held in the same church, commemorating the Seventy-Fifth Anniversary of the establishment of the Grace Church Choir of men and boys. The Father Superior had sung in Grace Church Choir as a boy, and had also been the special preacher at the Fiftieth Anniversary of the same Choir. Father Williams paid a visitation to the Sisters of St. John the Divine at Toronto, from May 21st to 24th; and was Celebrant at the Solemn Mass marking the Consecration of St. Peter's Church, Ellicott City, Maryland on Saturday, May 26th. On the following day,—Trinity Sunday,—May 27th, he preached the sermon at St. Peter's. From June 25th to 28th, he acted as Presiding Officer at the Greater Chapter of the Order of St. Anne held at St. Anne's Convent, Arlington Heights, Massachusetts.



EMERY HOMESTEAD, WEST NEWBURY
AND GROUP OF RETREATANTS

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During the spring and early summer months, Father Dale has continued to be busy with preaching engagements and with illustrated talks about the work of our Society in its Japanese Province. He has preached sermons at St. Francis' Church, Chicago (Good Friday and Easter); Church of the Redeemer, Chicago (Low Sunday); Christ and St. Barnabas' Church, Troy, N. Y. (May 6); All Saints' Church, Dorchester, Mass. (May 13); St. John the Evangelist, Boston (Trinity Sunday); and St. John Baptist Convent, Ralston, N. J. (June 27). He conducted a week-end retreat for the Community of the Transfiguration at Glendale, Ohio (April 20-23). Talks on Japan, illustrated with kodachrome slides, were given at the following places: St. Francis' Church, Chicago (Mar. 21); St. Luke's Church, Cedar Falls, Iowa (Apr. 4); Grace Church, Oak Park, Ill. (Apr. 10); the A.C.U. Priests' Institute, de Koven Foundation, Kenosha, Wis. (Apr. 11); Convent of the Transfiguration, Glendale, Ohio (Apr. 19); St. Mark's Church, Mendham, N. J. (May 16); Church of St. Mary the Virgin, New York City (May 17); All Saints' Church, Dorchester, Mass. (May 22); St. Augustine's Church, Boston (May 24); St. John's Church, Boston (May 27); St. Margaret's House, New Hartford, N. Y. (May 30); and St. John Baptist Convent, Ralston, N. J. (June 24).

* * *

Father Dale, after a ten months' furlough in this country, will return to Japan on the *President Cleveland* of the American President Lines, sailing from San Francisco on September 15. God willing, he will preach at St. John's, Boston, at 11 o'clock High Mass Sunday, August 5, and at the 9:30 Mass at St. Augustine's, Boston, on Sunday, August 12. On the afternoon of Sunday, August 12, from 3 to 6 o'clock, Father Dale will be "at home" to his friends in the garden of St. Francis' House at the Monastery, 980 Memorial Drive, Cambridge. He expects to leave Boston about August 15 to fill a number of engagements on the West Coast before sailing to Yokohama.

* * *

Father Clayton, the Deputy Assistant Superior, gave an address on the Religious Life at St. Chrysostom's Church, Wollaston, Mass., on April 29th. The next day, April 30th, he spoke at the Men's Club of St. John's Church, Newtonville, Massachusetts, on the same

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topic. On Sunday, May 6th, the Patronal Festival of the S.S.J.E., he preached at St. Peter's Church, Ellicott City, Maryland; and in the afternoon of the same day he met Associates, and members of the Fellowship of St. John, residing in the Baltimore, Washington, and Virginia area at All Saints' Convent, Catonsville, Maryland. On June 5th, the Father gave the Commencement Address at St. Anne's School for Girls, Arlington Heights, Mass. He conducted a Retreat for women at St. Anne's Convent, Arlington Heights from June 22nd to June 24th. On June 26th, Father Clayton departed for Nova Scotia, where, the next day he conducted a Retreat for Priests at Ship Harbour. He remained at Port Dufferin, Nova Scotia from June 30th to July 17th, looking after the Parish Church there as well as four other Missions in that vicinity.

* * *

Father McDonald was the Conductor of a Retreat for the Sisters of the Order of St. Anne at their Convent at Arlington Heights, from June 10th to June 17th. He acted as Chaplain at the Camp for Girls, at Spoffard, New Hampshire, conducted by the Sisters of St. Anne of Kingston, New York, from July 23 to 28th.

* * *

Father Pedersen, Vicar of St. Francis' Church, Chicago, was Chaplain of the Priests' Institute, held under the auspices of the American Church Union at De Koven Foundation, Racine, Wisconsin, from April 9th to 12th. He conducted the Retreat for Ordinands of the Diocese of Chicago on Friday, June 15th. From June 17th to June 25th, he conducted Retreats for the Sisters of St. Mary and their Associates at St. Mary's Convent, Kenosha, Wisconsin. After a brief visit to the Monastery in Cambridge early in July, he returned to his duties in Chicago.

* * *

Father Smith conducted a Retreat for the Sisters of St. Margaret at their Convent at Louisburg Square, Boston, from April 16th to 21st. As Chaplain of the Eastern Province of the Community of St. Mary, he has made monthly visitations to the Houses of the Community; and has also made three visits to the Sisterhood of St. John the Divine, Toronto, Canada (May 7-12, June 19-23, July 30-

Community Chronicle

Aug. 4). He preached at St. John's Church, Duxbury, Massachusetts on April 29th and on June 10th.

* * *

Father Upson was at Chester, Vermont on May 14th and 15th, giving addresses to a group of men as well as to members of the Womans' Auxiliary on the Religious Life. On June 23rd and 24th, he conducted a brief Retreat at the Monastery at Cambridge, for members of the Brotherhood of St. Andrew from St. James' Church, New London, Connecticut. He was acting Chaplain at the Convent of St. John Baptist, Mendham, New Jersey, from July 2nd to August 2nd, with the exception of July 17th to 20th, when he gave a Retreat for Associates at St. Margaret's House, Jordan Road, New Hartford, New York.

* * *

Father Morse, who as most of our readers know is now engaged in work on the Island of Formosa (Taiwan), writes of his well-attended Easter services at the Chapel of the MAAG (the American Military Base on that strategic island). Besides this work with the members of the American Community, Father Morse also gives himself to ministering to the needs of the poorer natives of Taiwan and their children. These people, mostly from the country districts, have been drawn to the capital city of Taipei, by the prospect of making a living there. Many of them are pedicab operators. Their children are furnished with nourishing food by Father Morse, who also supplies medicines for their healing. This work is carried on from a shack located in the river bottom, outside the city. The Father also has a little cabin of refuge, on the slope of one of the surrounding mountains,—most necessary when the annual floods envelope his lowland shack.

We print below a letter concerning Father Morse's work with the MAAG, written by the Lutheran Chaplain of MAAG, and sent by him to the National Council of our Church. The Director of the Overseas Department of the National Council, The Right Reverend John B. Bentley, D.D., kindly sent a copy of this letter to our Father Superior, writing, "I have felt that you would be happy to know of Father Morse's good works and that he has won the friendship and admiration of the American Community in Taipei":—

Cowley

Hqs Taiwan Base Command
MAG Taiwan
APO 63 San Francisco
Office of the Chaplain

29 May 1956

The National Council of the Protestant Episcopal Church
New York, N. Y.

Dear Reverend Sirs:

I am taking the liberty sending this message to your Reverend Body on the occasion of the return to New York of my good friend Captain Thomas Constant, a most faithful and untiring Episcopal Churchman and Christian. He will act as messenger in delivering this communication to you.

The substance of this message is to bring before your attention the commendable and excellent activities of a clergyman of your communion here in Taiwan, namely the Reverend Father Walter P. Morse, SSJE, who has served the Episcopal people of our Military Assistance Advisory Group since its inception, and continues so to serve. I cannot speak too highly of the tireless and unselfish devotion of Father Morse in this work, where, as a "Visiting Civilian Clergyman", he has given to the Episcopal people of the MAAG and the other military and civilian agencies in Taiwan, and especially in the city of Taipei, a ministry which has been the finest I have ever seen offered to a single denominational group in the military community. I am a Pastor of the American Lutheran Church, and I honestly say, I wish that I could provide for our Lutheran people program and ministry the equal of that which Father Morse provides for the Episcopalians. Unfortunately for us, my duties as Chaplain to the whole community render that impossible, even if I were capable of his devotion and understanding and zeal.

Father Morse has maintained a service in Taipei for a community which began with six persons and has grown to over a hundred, with a regular Sunday attendance of about sixty. In all the years here he has never missed a Sunday celebration of the Holy Eucharist. He has made the American Episcopal community a vital force in Taipei for the Kingdom of our Lord Jesus Christ. In addition he has travelled

Community Chronicle

regularly the length of this island to bring the Sacrament to our other centers. I am happy and proud to call him my friend.

I trust you will not think it strange that I write thus to your Reverend Body, but I have always believed that commendations should be passed on for outstanding work to ecclesiastical authorities under whose direction clergymen labor. All too often it is only the mistakes of the far off fields that receive attention. Therefore it has been my great joy to ask Captain Constant to carry this message of Christian compliment to a faithful worker for our Lord Jesus Christ and to those who rightly share in his achievement by the responsibility of their position of oversight. I thank you for the services of Father Morse to our MAAG and community, and trust that he will still be doing his excellent work long after my brief tour of duty here is terminated next winter.

All my best wishes and Christian greetings to your Reverend Body, and my prayers for Christ's blessings upon you.

Sincerely yours,

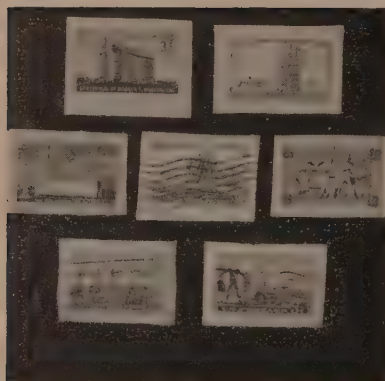
(Signed) GEORGE E. GAISSER
Chaplain (Major) USA
MAAG Chaplain

* * *

In order that the library at St. Michael's Monastery at Oysma may have a complete bound set of COWLEY from its inception in 1928 up to the latest issue, only one number of the Quarterly is missing -- No. 53 (Spring, 1941). Father Dale will be grateful to any reader of COWLEY who may be willing to part with that particular number. His postal address, after September 15th, will be: St. Michael's Monastery, Oysma, Tochigi Ken, Japan.

The publication of *Mi Tsukai*, the illustrated quarterly paper of the Japanese Province of the S.S.J.E., will be resumed on Father Dale's return to Japan this autumn. Readers of COWLEY are again reminded that their names will be gladly added to the mailing list for the little paper if they would like to be kept informed of the life and work of our brethren in Japan.

Cowley



ALL U. S. A. COMMEMORATIVES
ARE WANTED!

Father Keller, one of our resident Oblates at the Monastery in Cambridge, very gladly continues to receive cancelled postage stamps from our COWLEY readers to be sold to stamp dealers for the benefit of our work in the Japanese Province of the Society. Each quarter he is able to send a check which helps with the expenses of training one of our Japanese Brothers for the priesthood at the Bishop Williams College in Kyoto, Japan.

Father Keller asks that our readers be reminded that there is a market for *all* foreign stamps and for all U.S.A. *special commemorative* stamps such as are issued year by year and of which some are pictured here. There is no market for the common U.S.A. issues, but only for the commemorative ones.

They should be cut neatly from the envelopes with a quarter-inch border of the paper showing; and when a good accumulation is in hand it should be sent to: The Rev. C. C. Keiler, 980 Memorial Drive, Cambridge 38, Mass.

BOOK REVIEWS

SWIFT VICTORY (Essays on the Gifts of the Holy Spirit). By Walter Farrell, O.P. and Dominic Hughes, O.P. Sheed and Ward, New York, 1955, 211 pages, \$3.25.

IT is a rare gift to be able to present profound matters in such a clear and simple way that they become not only intelligible but delightful. The late Fr. Farrell was singularly blessed in this way, as all who enjoyed and profited by his able and fascinating "Companion to the Summa" remember with gratitude.

His fellow-Dominican, Fr. Hughes, has also shared in this gift, in carrying on and completing the book after Fr. Farrell's death. In fact he has used such skill that one is not conscious of variations in style.

After an opening chapter dealing with God's "sanctifying in truth" of souls through the sending of the Holy Spirit and the supernatural assistance of His Gifts, the seven Gifts are analyzed individually, according to traditional Thomistic teaching. At the close of each chapter, a short summary from the *Summa* gives the condensed statements of St. Thomas in regard to that particular Gift. Striking phrases mark the chapter headings: "Children of Light" for the Gift of Understanding; "The Seal of Resemblance" for Wisdom; "Family Likeness" for the Gift of Piety; "Tranquil Violence" for Fortitude.

While it is a most valuable book for those who are eager to study about the Spiritual Life, and would seem to be indispensable for Novitiates, it is in no sense just another textbook. In fact every chapter is filled with luminous sentences which provide much material for meditation.

If only, like the saints, we would actually cooperate with the Holy Spirit and allow His Gifts to act within our souls, how swift the victory of the Christian life would be! "Even now," Fr. Hughes concludes, "through the enlightenment and inspiration of the Gifts of the Holy Spirit in a living Faith, that sure and swift victory has begun, because we all, with faces unveiled, reflecting as in a mirror the glory of the Lord, are being transformed into his very image from glory to glory, as through the Spirit of the Lord (2 Cor. 3, 18)."

R M.G.

Cowley

THE CONSECRATION OF SAINT PETER'S CHURCH, Authorized by The Right Reverend Noble Cilley Powell, D.D., Bishop of Maryland. Saint Peter's Church, Ellicott City, Maryland, May 26, 1956. Illustrated pamphlet.

THIS handsome little book contains the service set forth by the Bishop of Maryland for the recent consecration of Saint Peter's Church, Ellicott City. This service is a recension of an office which the Bishop authorized for the consecration of another Church in his Diocese some two years ago.

In the earliest ages of the Church, when she was struggling for her very life, the consecration of buildings by a special rite was out of the question. But with the Peace of the Church in the days of Constantine, magnificent new basilicas cried aloud to be formally set apart for divine worship.

This was accomplished by the solemn offering of the Holy Sacrifice, without any other special rite. During the late persecutions, any house in which Mass had been said was forfeit to the State. What more natural than to think of the offering of the Liturgy as the true dedication of the building of God's service.

More than a hundred years passed before special dedicatory rites began to be prefixed to this offering of the Holy Liturgy. During the Middle Ages these rites increased and multiplied. Usages varied from diocese to diocese, yet certain elements of the Consecration of a Church became ecumenical: solemn prayer before the Church Door; the hallowing of the walls; the anointing of the Altar; the solemn offering of the Sacrifice. (The present rather prolix Roman Office for the Consecration of a Church is a conflation of many medieval rites: this explains its great length and complexity. Perhaps the reforming zeal of Pope Pius XII will extend to this service also.)

The early editions of the Book of Common Prayer did not contain an office for the Consecration of Churches; the upheavals of the Reformation period did not encourage the building of new Churches. Not until the days of Cromwell, when Church and Prayer Book were alike proscribed, do we have record of an Anglican Bishop consecrating a newly built Church.

With the Restoration, more new Churches were built; and each Bishop, as in the Middle Ages, set forth his own office of consecra-

Book Reviews

tion. The form contained in the American Book of Common Prayer is largely drawn from an office set forth by the beloved Lancelot Andrewes.

The service authorized by the Bishop of Maryland is a closely-knit rite of great beauty and dignity. While its elements have been drawn from many Anglican sources, both ancient and modern, it has been so skilfully edited that only the liturgical expert is aware of the many different ages of the Church here represented.

The heart of this Maryland office is of course the complete service of the American Prayer Book. The rites at the Church Door, recommended by the Standing Liturgical Commission, are here presented in their fulness. Both here and throughout the service hymns have been generally substituted for the ancient scriptural Responsds. The *Veni Creator* precedes a fine Consecration Litany.

The "Perambulation", the great feature of Bishop Andrewes' Consecration Office has been carefully set forth, using the short prayers of the Prayer Book Office. Two excellent prayers for benefactors living and departed have been prefixed to this, together with an interesting prayer for all who shall cross the threshold. Two appropriate Prayer Book prayers have been inserted: one for all who shall confess their sins in the Church; one for the grace of a good death.

The hallowing of the walls and the Altar are here movingly presented, together with the ancient prayers and prefaces of consecration.

While carefully avoiding medieval prolixities, this beautiful office set forth by the Bishop of Maryland presents all the ecumenical elements of a Consecration service, all that is best in our Anglican liturgical tradition, from the earliest ages to the present day, in a usable and practicable form.

There has not been an Anglican *Manual For Bishops* since Dr. Littledale did the Pontifical section of the long out-of-print *Priests' Prayer Book* for Bishop Jenner of New Zealand. A mid-twentieth century Manual for Bishops of the Anglican Rites should certainly include this office set forth by the Bishop of Maryland. We believe that the type chosen for this printing of the Maryland Office would furnish a model for such a publication.

Many have found this office both instructive devotional reading and suggestive material for courses of meditation and instruction

Cowley

about the Church building as the House of God and Gate of Heaven. Still others will want to have it as an example of first rate liturgical printing. Those who wish copies of this little book may obtain them, until the supply is exhausted, by sending their request and offering to Saint Peter's Church, Ellicott City, Maryland.

A.S.H.

LITURGIES OF THE RELIGIOUS ORDERS. By Archdale A. King. The Bruce Publishing Company, Milwaukee, Wisconsin, 1955. Cloth. Pp. xii & 431. \$6.00.

STUDENTS of liturgy will be grateful for this careful study of the worship of those Religious of the Roman Obedience who do not follow the Roman Missal and the Roman Breviary in their corporate prayer. It is inaccurate to say that the Carthusians, Cistercians, Premonstratensians, Carmelites and Dominicans are not Roman; but their special varieties of the Roman Rite are certainly rather different from contemporary Roman Catholic usage.

The author's studies of the various "uses", begins with an account of the history of the Community, its customs, architecture, music, and other things which cast light on the rite under discussion.

After perusing this book, one begins to see the "pits" whence the new Roman Holy Week Rites were dug; for example (though this book was surely not produced with that in mind) together with much other information, both curious and interesting, Anglicans will be interested in Communities which sing the *Nunc Dimittis* immediately after Mass (shades of St. Primus' Day!) and in other peculiarities which some of us, in our innocence, thought were "just Anglican"!

The book is a "must" for all serious students of Liturgy. Bibliographies and Index are excellent.

EARLE HEWITT MADDUX, S.S.J.E.

CHURCH BUILDING AND FURNISHING: THE CHURCH'S WAY. A Study in Liturgical Law, by J. B. O'Connell. University of Notre Dame Press, Notre Dame, Indiana, 1955. Pages xxiii, 296, illustrated. Cloth, price

THIS second book of Liturgical Studies is a worthy successor to Father Louis Bouyer's *Liturgical Piety*. Here is a valuable handbook for architects and clergy who have to do with the building, the equipping, or the remodeling of churches of the Roman

Book Reviews

Rite. However, the usefulness of the book is by no means confined to Roman Catholics; members of other communions who are concerned with the construction and decoration of churches will profit from a careful reading of this volume.

There are interesting historical notes; practical points, too often neglected, are here set forth in detail. While some may feel that the author gives too much attention to small points, who among us has not suffered from badly placed altar rails, inadequate sacristies, steps too high and too shallow? The present reviewer knows a church of more than a thousand communicants whose principal altar rail will accommodate less than twenty communicants at a time!

A careful study of this book by the right people — a study that was not only reading but also marking, learning and inwardly digesting would certainly result in better and more usable church buildings. We are grateful to Father O'Connell for his labor of love.

EARLE HEWITT MADDUX, S.S.J.E.

HOLY WEEK MANUAL FOR PRIESTS, by the Reverend Walter J. Smitz, S.S. Bruce Publishing Company, Milwaukee, 1956. Pages xii, 227. Paper, price \$2.50.

ALL who are interested in the ever-changing Roman Rite will want to peruse the present volume. It is a ceremonial guide to the newly restored rites of Holy Week. Some will find it interesting as foreshadowing changes to come. It should be carefully noted that this is for the 1956 edition. It may well be that 1957 will see still further changes, especially in the new rites for Palm Sunday, Maundy Thursday and Good Friday. The Restored Easter Vigil has been slightly revised each year; it would be strange if there were not further changes in the new Latin Texts, as the new Rites are tried out. For example, we believe that many will regret the omission of the *Vexilla Regis* on Good Friday.

EARLE HEWITT MADDUX, S.S.J.E.

MODERN CANTERBURY PILGRIMS. And why they chose the Episcopal Church. Edited, with an essay by James A. Pike, Morehouse-Gorham Co., New York, 1956. Cloth, pp. 317, \$3.85 (The Summer Selection of the Episcopal Book Club.)

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THIS book, consisting of brief autobiographies, written by twenty-one men and one woman, details their journeyings from various religious backgrounds into the fold of the Episcopal Church. The reasons which brought them there can perhaps be summarized in the words of Dr. John H. Hallowell of Duke University (p. 30), "I have come to worship God at the altar of the Episcopal Church because I believe that it represents Christianity in its most rational, most Catholic, and most beautiful form." The accounts will be found of varying interest, according to the background of the reader; but all of them are worth-while, and some quite significant. An essay by Dean Pike, himself a convert, concludes the volume.

— W.

THE CLERICAL DIRECTORY. Of the Protestant Episcopal Church in the United States of America, 1956. The Church Hymnal Corporation, New York, N. Y. Cloth, pp. 470, and advertisements. \$8.00.

THIS is the successor to the familiar *Stowe's Clerical Directory*, containing brief biographical data of all the clergy of the American Episcopal Church. As the similar volume published in England, *Crockford's Clerical Directory*, has never included the clergy of our own Episcopal Church, this volume is a necessity for those who wish to look up the backgrounds of their clerical friends and acquaintances in this country. The volume includes group-photographs of the clergy of most of the various Dioceses and Missionary Districts; a summary of actions taken by the General Convention of 1955; and a series of interesting photographs representing changing fashions in Church architecture in the United States from the seventeenth century to the present time. The book may be obtained by writing direct to The Church Pension Fund, 20 Exchange Place, New York 5, N. Y.

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The Fellowship of St John

THE Fellowship has for its object the binding into one association of work and prayer those who, while they give of their substance and their energy for the furtherance of the life and work of the Society of St John the Evangelist, desire to have their part in the prayers and other good works that are offered in the Society to Almighty God. The Fellowship is open to the laity, both men and women. The obligations are very simple, consisting mainly of daily prayer for the Society and its works; a regular annual contribution to the Society; and the reception of Holy Communion, with intention for the Society, on the patronal feast of St. John *ante Portam Latinam* (May 6), or within the octave.

Further information may be obtained from the Warden-General of the Fellowship, the REVEREND FATHER CLAYTON, S.S.J.E., 980 Memorial Drive, Cambridge, Mass., or from the Fathers at any local House of the Society.

Associates S.S.J.E.

PRIESTS, and such laymen as desire to keep a rule of stricter obligations than that of the Fellowship, are admitted as Associates of the Society of St John the Evangelist, after a short period of probation. The particulars of membership may be obtained upon application to the REVEREND FATHER SUPERIOR, S.S.J.E., 980 Memorial Drive, Cambridge, Mass., or to any Provincial Superior of the Society.

Requirements for Postulants

1. We require that those who come to test their vocations with us should bring a baptismal certificate and, in the case of laymen, two references from parish clergy.
2. They must be of sound health, and, if required, be able to furnish a certificate signed by a medical man.
3. They must be free from engagements of debt or marriage.

Those who come to test their vocations in the Religious Life must expect to perform cheerfully whatever duties are assigned to them, to be practised in bearing all kinds of humiliations and to be trained to live simply with the desire of the glory of God. Obedience, humility and fervour in prayer are the certain signs for which we look in every true vocation to the consecrated Life of the Evangelical Counsels.

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